

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

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SPIRITUAL GIFTS.

There is a natural and very laudable desire, on the part of nearly all persons who embrace the fulness of the Gospel of Jesus Christ, to possess one or more of those spiritual gifts or manifestations which are promised to the humble and obedient believer. This desire, when it proceeds from pure motives and from a disinterested wish to glorify God and advance the interests of his kingdom, is not only perfectly legitimate, but is pleasing in the sight of the Lord and is destined, if earnestly followed up, to be gratified. But, like every other legitimate desire which God has implanted within our nature, this, too, may be abused and perverted. If these gifts and manifestations are sought for in order to gratify curiosity or vanity, the seeker is not actuated by correct motives and seldom, if ever, obtains what he seeks, or, if he does, it proves a curse to him rather than a blessing; exalting him in his own imagination and increasing his importance in his own eyes, until, either through a feeling that he is not sufficiently honored and appreciated by his brethren, or that, as he has been so peculiarly favored of the Lord he need not exercise the same humble watchful-

ness over himself that his less favored brethren find necessary, Satan gets advantage of him, leads him into temptation, and if he does not, as is too often the case, lead him into apostacy to his utter ruin, betrays him into the commission of acts which are alike a source of life-long remorse to himself and disgrace to his character. Doubtless there are none but what would shudder at the idea of indulging in those wicked and sordid feelings experienced by Simon Magus, when he sought for the gifts and power of the Spirit of the Lord, for the sake of his own aggrandizement; yet, could mankind see and understand the secret motives of their hearts, as the Lord can and does, we fear there are many who would find that they had, unconsciously perhaps, drunk more or less into the same spirit. It is so gratifying to the vanity of human nature to feel that we know or possess more than our fellow-mortals; and the pleasure which the consciousness of this knowledge produces, is increased in proportion to its rarity and the value which is placed upon it by others.

Unless we are extremely watchful of ourselves, this feeling is very apt to creep into our hearts and to influence

us in seeking for testimonies of the Truth and manifestations of the Spirit. But we are told that "the manifestations of the Spirit are given to every man to profit withal;" not to gratify his curiosity or morbid love of the marvellous, but for his own personal benefit, instruction and growth in spiritual life. When sought for with this view, and in an humble and acceptable manner, the Lord graciously bestows his Spirit according to his promise, and individuals are then enabled to stand forth boldly and to declare a faithful and powerful testimony as to their personal knowledge of the saving truths of the Gospel. But we have no account that the Lord ever did, and no reason to expect that he ever will, bestow his Spirit upon men, grant them the ministration of Angels or open the visions of eternity to their view, simply to enable them to exalt themselves in the eyes of their fellow-men by citing these proofs of the Divine favor as evidences of their superior sanctity and wisdom.

Many have felt very dissatisfied with themselves and discontented with the dealings of the Lord towards them, because they have not possessed so many or such strikingly brilliant gifts as some of their brethren with whom they have been associated; and, while listening to the powerful testimonies borne by some of them, they have been almost inclined to think that they were themselves not possessed of a knowledge of the truth and had no right to bear testimony to it,—notwithstanding their love for it was strong in their bosoms—because they did not possess the same particular kind or degree of evidence that others had obtained. Such persons forget that the Apostle tells us that God divides the gifts of the Spirit to every man severally as he will; that what may be a blessing to one man, the Lord, in his wisdom, may see would prove injurious to another, and that if they are humble and faithful before him, he bestows upon them just those blessings which will promote their present happiness and their future exaltation. Those are not always the most faithful or the most useful men who have enjoyed the greatest manifestations of the Lord's Spirit and the

most indubitable proofs of his existence and power; on the contrary, we find in the history of the people of God, both in former and in latter days, that many who have had great knowledge and blessings conferred upon them by the Lord, have failed to improve upon them as they should have done, have transgressed more flagrantly than many of their, apparently, less favored brethren, and their guilt and condemnation have been aggravated and enhanced by the great amount of light and intelligence they had received.

There are many truths of which we are perfectly conscious, but which many of us are unable to explain and demonstrate; yet we may be as assured of their truth as is the man who is able to unravel and explain to another all the causes which have conspired to produce the visible effects. So in the Gospel, although it is but right that we should be "ready to give to every man a reason of the hope that is within us," yet men may be fully conscious of the grand truths revealed for the salvation of the human family, and still be unable to explain to the satisfaction of another, precisely how or when they obtained that knowledge. But, by a constant and faithful attention to the teachings and whisperings of the Spirit of the Lord, all men will eventually be led into the fulness of the light of truth, and into the most glorious certainty regarding the things of God, and will be able to testify concerning them with the greatest assurance. The all-important question is, *have we a knowledge of the truth of the principles of salvation as revealed through the Prophet Joseph*; if so, it is but of minor importance *how we obtained that knowledge*, whether by the ministration of angels, by the heavens being opened to our view, by the voice of the Lord, by the sweet but secret whisperings of his Spirit to our bosoms, or by having our judgment, our reason, our every faculty convinced of their truth, by the force of their own intrinsic merits and the power with which they commend themselves to our minds; and if we thus have this knowledge, it is not only our right, but our bounden duty to testify to those saving truths we

have been made acquainted with whenever opportunity offers. There is a mistaken idea, however, on the part of some, that to *know* anything regarding the truths of the Gospel, they must be revealed to them in some particularly wonderful and supernatural manner, and if they do not obtain it in the way that they have marked out, Satan tries to make them feel and believe that they have no knowledge at all concerning the matter. Now if we are already convinced of any truth—if our reason and judgment are satisfied upon it—it would not only be entirely unnecessary for the Lord to give us any revelation upon the subject, but it would be extremely unreasonable and inconsistent for us to expect it, and we could not ask, with any degree of faith, for so superfluous a manifestation. For the sake of illustration, would it not be considered the extreme of folly and even impiety for a person to ask the Lord to give him a revelation, or send an angel to tell him that two and two made four? And supposing the Lord were to condescend to grant his request, would he then know it to be true any better than he did before? Yet this is no more unreasonable than it is to ask the Lord to give us additional revelation in confirmation of the truth of that of which our whole being is already fully convinced, in reference to what, by a technical distinction, is termed more particularly *religious* truth. The Lord has told us in these days that "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have

eternal life, if they continue faithful;" and anciently, Jesus said to Thomas, "Because thou hast seen me thou hast believed: blessed are they that have not seen and yet have believed."

Let those who are inclined to be discontented with the number of the talents or the measure of the Spirit committed to their care, reflect upon the contrast between their condition and prospects and those of millions of their fellow-beings who are ignorant of the glorious principles of salvation which afford them such peace and consolation, and inspire their bosoms with such glowing hopes for the future. Faith, we are told, is the gift of God. Is it then a trifling gift, and one that is to be lightly esteemed, that has enabled them, in the midst of the unbelief, darkness, ignorance and superstition by which they are surrounded, to comprehend the light and liberty of the Gospel when it has been presented to them, and which has given them the faith and moral courage to obey it, while so many myriads of their fellow-beings are rejecting it? No; the power to believe the words of the servants of God, and to discern and understand the truth when it is presented to us, is one of the choicest gifts of the Spirit of God to man; and he who will improve upon it, and cherish and cultivate the spark of light, the germ of truth which the Spirit has implanted in his heart, will find it grow into a blaze of intelligence and happiness, and he will, in due time, receive every gift,—of a physical or mental, a temporal or a spiritual nature, that is necessary for his development and usefulness in the present life, and for his future and eternal perfection and exaltation.

UNITY.

BY ELDER JOHN H. MILLER.

One of the greatest and most conspicuous of the many evils which characterize this generation, is the almost utter absence of unity, which is observable on every hand. Taking a cursory glance at the present state

of society in Christendom, we are irresistibly led to the conclusion that something must be greatly out of place somewhere, for instead of the human family—the children of our heavenly Father—dwelling in peace,

love and union, as it was designed they should do, they are divided into a vast number of sects and parties, each one appearing to be at perpetual enmity with all the others. So much is this the case, that instead of the earth being the abode of peace and happiness, it is made a vast field for contention and strife, in which the combatants are trying, with all the skill and resources at their command, to gain the pre-eminence of their own at the expense of the downfall of every other party. This lamentable state of things is not confined to any particular locality or community, but is prominently noticeable in every nation throughout the habitable globe. The pages of history furnish no parallel to the present state of discord, disunion and strife. Confidence and love seem to have fled this lower sphere, and have left man uncontrolled to give free vent to the fiercer and baser passions of his fallen nature. Brotherly love, about which so much is said by modern professors of religion, seems to exist but in name, and grows fainter and more rare each succeeding day.

The world is divided into a great number of nations, and every nation is but the representative of a vast amount of political, social and religious division and confusion. Jesus has said that a house divided against itself cannot stand. If it is impossible for a house divided against itself to stand, it is equally impossible for a kingdom, laboring under similar circumstances, to stand, for what is true in a lesser, is also true in a greater degree. There is not a nation extant that has not incorporated within it the very elements which will contribute to its own dissolution, and that, too, in a much shorter time than many people imagine. A spirit of disunion, strife and hatred seems to have taken this fair earth for its abode, and so extensively is it diffused and so thoroughly does it pervade every grade and portion of society, that, unless some higher power interposes, it will bring about the dissolution and overthrow of every existing nation. Never, since God created the world and placed man upon it, has it presented such a sad spectacle as it does at the present

time. Discord, strife, hatred, misery and degradation present themselves to our gaze at every turn we take, and so accustomed have we become to it, that the heart seems to have grown almost callous and indifferent. The recital of human sorrow appears almost like an idle tale, and it fails to excite that commiseration and sympathy within the breast which it otherwise would do.

Well-meaning and intelligent individuals have, at different times, striven to stem this torrent of misery and chaotic confusion, and create something like a state of order and union, but their labors have been only partially successful. They have aimed to bring about a reign of peace and love, and have concocted schemes and framed laws which they thought would be conducive to that end, but up to the present they have proved miserably inadequate to accomplish the end for which they were designed. How can it be expected that man—weak, puny man, will be able to bring about this desirable state of things. Nothing short of a system having God for its author and supported by his power, will ever succeed in bringing about the re-union of Adam's family. We need have no dubiety upon our minds but this re-union will eventually be consummated, for Isaiah, in his 11th chapter, vividly and glowingly predicts the time "When the wolf shall dwell with the lamb, the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain."

But how is this happy state of things to be inaugurated? Simply by mankind embracing the principles of truth and making them the rule of their lives and actions. The Lord has once more spoken from the heavens and revealed his Gospel unto the inhabitants of the earth in all its light and purity, and mankind, if they will embrace it, will find that it will create

in them a feeling of charity and love towards their fellow-creatures. The Latter-day Saints have been commissioned by the Almighty to declare this Gospel unto the sons of men—to call upon them to repent of their evil deeds, forsake their wickedness, and aid in stemming the vast flood of sin and corruption that abounds on every hand. The systems, creeds and governments of this world, with all their confusion will, sooner or later, be totally obliterated, and the kingdom of God reign triumphantly upon the earth. How thankful, then, ought we

to feel to our Father in heaven for the inestimable privileges He has given us, of laboring to bring about this glorious time. Let us continue to press forward and labor diligently to implant the seeds of love and union in the bosoms of our fellow-creatures, and thus conduce to the accomplishment of that desirable consummation so graphically described by the poet, when,

"From east to west, from north to south;
The Savior's kingdom shall extend;
And every man, in every place,
Shall meet a brother and a friend."

OBEDIENCE,

BY ELDER RALPH HARRISON.

There is, perhaps, no principle of the Gospel harder to receive and practice than that of obedience, nor one which brings greater blessings to its observer, and the non-compliance with which is attended with more disastrous results. This can easily be seen by looking at the past; for, those who have observed and practiced this principle have prospered, and *vice versa*. While the children of Israel obeyed the servants of God they were blessed, and when they rebelled and disobeyed they were cursed. On one occasion the Lord commanded those people to sprinkle blood on their door-posts, and those who obeyed this command were preserved from the Destroying Angel as he passed by; the Egyptians, who obeyed not this ordinance, had all their first-born smitten, and mourning and lamentation were in every house: doubtless the same would have been the case with any Israelitish family who had dared to disregard this injunction. Thus, some by sad and bitter, and some by sweet and joyous experience, proved that God will acknowledge his servants, fulfil their words and reward the obedient believer. Saul, the king of Israel, was blessed and prospered until he became so great in his own estimation that he considered himself at liberty to nullify or disregard the commands of the Lord, and so, instead of des-

troying the Amalekites and all that pertained to them as he had been commanded, he saved their king Agag, and the best of the spoil of their cities and country. But this was exceedingly displeasing in the sight of the Lord; and although Saul sought to justify himself by saying he had saved the sheep and oxen to sacrifice unto the Lord, the Prophet Samuel informed him that "To obey is better than sacrifice," and that for his disobedience the Lord had rent the kingdom from him. When we have obeyed the Lord's commands, we can then offer to him the sacrifice of a broken and contrite spirit, and he will receive it at our hands and bless us in return.

No matter how simple the counsel that is given may seem, no excuse that can be made will alter the consequences of obedience or disobedience thereto; and God will show that it cannot be disregarded with impunity. The same cause produces the same effects now, that it did three or four thousand years ago; and all the Latter-day Saints know that the path of obedience is the path of safety. If we examine ourselves and reflect upon our past course in life and the circumstances that have surrounded it, many of us will be compelled to admit, to ourselves at least, that had we always acted upon the counsel of the servants of the Lord and applied their teachings

to our daily life and all its multifarious duties, that we should have been now happily situated in the Vallies of Ephraim, and that many more would have had the means on hand to take them next year. Many, also, by pursuing the same course, would have had unity and peace in their families, where now discord and perplexity prevail; and many who find themselves, to-day, without a standing in the Church, might have, thereby, continued to be good and faithful members and citizens of the kingdom of God. Indeed, had all who have embraced the fulness of the Gospel in these latter days continued faithfully to obey the counsel which has been given to them, there would have been a vast difference in the condition of the Church as a whole, as well as of the individuals who compose it.

Some appear to entertain the idea that God will not require them to obey the counsel of his servants as in days gone past; but this is a false impression, and those who yield to it will be found amongst the foolish virgins; for we have abundance of evidence that God honors his servants as much now as in days of old. Some, however, think that because their circumstances are somewhat different from those of their brethren, that therefore they will be excused from a faithful adherence to counsel; but God knows the condition and circumstances of all his people, and counsels them accordingly. There are general laws which apply with equal force to all persons, such as baptism, gathering, tithing, and many others that must be obeyed if we would gain salvation in the kingdom of God; there are also many minor duties required of us all which differ with our varied and varying circumstances, and which we can only know as they are revealed to us by the Lord through his servants, by counsel which is applicable to our different circumstances; and, if we would secure our salvation, it is equally as necessary for us to obey these, apparently, minor requirements, as that we should yield obedience to those laws which we deem important and essential.

But, says one, "I do acknowledge the right of the servants of the Lord

to dictate me in spiritual matters; but there are things of a temporal nature which I think I understand better than they do, and I do not wish them to interfere in them." It is an old saying that, "In the multitude of counsellors there is safety," and its truth has been proved in the history of thousands who have embraced this Gospel; for all who have obeyed the counsels which the servants of the Most High have given them, however simple they may have appeared, have been, and will continue to be, blessed and prospered. It is the little things of life, as we call them, that are really of the greatest importance to us and most affect our present and future well-being and happiness, and it is precisely upon these points that we most need the advice of those who are possessed of the intelligence of heaven. But many of us have not yet faith enough to live by every word that proceedeth out of the mouth of God through his servants; therefore, we must do the best we can, only, through our lack of faith, we shall lose many blessings which we might otherwise enjoy, and often grieve the Spirit of the Lord. This is precisely the faith of the world,—they have taken the control of all temporal things out of the Lord's hands, and those of his servants also, and have said to him and them, "You direct spiritual matters and attend to the souls of men, and we will take care of all temporal affairs and the bodies of men." We can easily see the result of such a course, not only in the history of individuals, but of nations and of the entire world itself; for one widespread scene of corruption, poverty and woe proclaims, with unimpeachable testimony, to all mankind that, without the aid of God and his servants, man cannot, successfully and happily, govern himself and his fellows.

Who can take a glance at the different state of things existing in far-off, despised Utah, and reflect upon the prosperity attending all the exertions of its citizens, directed, as they are, by the counsels of the servants of God, and contrast it with the general condition of things in most of the nations of the earth, without being convinced

that it is far better to be under the guidance and government of God, in temporal as well as spiritual matters, than to be left to our own frail judgment and the control of uninspired men. But it has been hard work for the Saints to obtain the right kind of faith,—they have been driven from city to city and from State to State, and have passed through much suffering to learn that God will have his servants honored and their counsel obeyed, in temporal as well as in spiritual matters. What has been a blessing to an individual or community would also be a blessing to a nation

would they consent to receive and act upon it. Thus we see the Lord is bringing about his purposes, and gathering together a people who will do as they are told—no matter whether in great or small, in temporal or spiritual matters, so that it is right. Let us then, as Saints, begin—if we have not already done so—to live by the counsels of God's servants, that our faith may increase, and that we may eventually be eternally saved in that kingdom where God's will is done, as it is in heaven, without the slightest questioning or exception.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 616.)

We would counsel all who have not received a recommend since the difficulties in Missouri, to obtain one of the Authorities of the Church, if they wish to be accounted as wise stewards.

We are glad, dear brethren, to see that spirit of enterprize and perseverance which is manifested by you in regard to preaching the Gospel, and rejoice to know that neither bonds nor imprisonment, banishment nor exile, poverty or contempt, nor all the combined powers of earth and hell, hinder you from delivering your testimony to the world, and publishing those glad tidings which have been revealed from heaven by the ministering of angels, by the gift of the Holy Ghost, and by the power of God, for the salvation of the world in these last days.

And we would say to you, that the hearts of the Twelve are with you, and they, with you, are determined to fulfil their mission, to clear their garments of the blood of this generation, to introduce the Gospel to foreign nations, and to make known to the world those great things which God has developed. They are now on the eve of their departure for England, and will start in a few days; they feel to pray for you, and to solicit an interest in your prayers, and in the prayers of the Church, that God may sustain them in their arduous undertaking, grant them success in their mission, deliver them from the powers of darkness, the stratagems of wicked men, and all the combined powers of earth and hell.

And if you unitedly seek after unity of purpose and design; if you are men of humility and of faithfulness, of integrity and perseverance; if you submit yourselves

to the teachings of Heaven, and are guided by the Spirit of God; if you at all times seek the glory of God and the salvation of men, and lay your honor prostrate in the dust, if need be, and are willing to fulfil the purposes of God in all things, the power of the Priesthood will rest upon you, and you will become mighty in testimony; the widow and the orphan will be made glad, and the poor among men rejoice in the Holy One of Israel.

Princes will listen to the things that you proclaim, and the nobles of the earth will attend with deference to your words; queens will rejoice in the glad tidings of salvation, and kings bow to the sceptre of Immanuel; light will burst forth as the morning, and intelligence spread itself as the rays of the sun; the cringing sycophant will be ashamed, and the traitor flee from your presence; superstition will hide its hoary head, and infidelity be ashamed.

And amid the clamor of men, the din of war, the rage of pestilence, the commotion of nations, the overthrow of kingdoms and the dissolution of empires, truth will stalk forth with gigantic strides, and lay hold of the honest-in-heart among all nations: Zion shall blossom as a rose, and the nations flock to her standard, and the kingdoms of this world shall soon become the kingdoms of our God and of his Christ, and he shall reign forever and ever. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JOHN E. PAGE,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEORGE A. SMITH.

N.B.—We have heard that a man by the name of George M. Hinkle is preaching in the Iowa Territory. We would remark to the public that we have withdrawn our fellowship from him, and will not stand accountable for any doctrines held forth

by him, nor will we be amenable for his conduct. The Minutes of a Conference will be published, mentioning the names of others whom we have withdrawn our fellowship from."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 3, 1863.

BENEFICIAL RESULTS OF CONTINUED OBEDIENCE TO THE TEACHINGS OF GOD'S SERVANTS.

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It is impossible too highly to estimate the blessings to be obtained through a faithful compliance with the counsels emanating from God's authorized Priesthood upon the earth, or to realize too deeply the unhappy consequences of disobedience to them. It is unnecessary to adduce any particular instances wherein the Lord's special blessing has been promised to, and bestowed upon, those who faithfully observed the words of his servants to do them—they are scattered, in such rich profusion, throughout the history of God's dealings with his people, as contained in the Bible, the Book of Mormon and the history of the Saints of Latter-days, that all who desire to, can satisfy themselves upon this subject from those three sources of information, if their own experience fails to convince them of its truth. Notwithstanding these numerous and indubitable proofs, it is not unusual to meet with persons who, though once very firm believers in and zealous observers of "counsel," have become sceptical and indifferent upon that subject, because, they say, they have, heretofore, failed to realize those benefits and blessings which they expected to flow from obedience to that principle, and have even been involved in difficulty thereby. Now the human family do not always understand what is most conducive to their true interests and happiness; it is too generally the case that they take extremely narrow and limited views of life and its attendant duties and blessings, and estimate the importance and value of all things and truths simply with reference to the amount of pecuniary or physical benefit they will confer upon them in the brief span of existence allotted to them in this probation. But God, from his exalted position, comprehends, in an infinitely wider range, the effects of the causes that are operating in this narrow sphere; and, as he grasps eternity in his comprehension, with all its realities, and all the sequences of time, he inspires his servants to give such counsel to those whom he designs to save, as will benefit them, not merely through the few years they exist in their present state, but throughout the endless ages of eternity. It is true that we are promised if we "Seek first the kingdom of heaven and its righteousness, that all other things shall be added unto us;" but this promise was never meant to imply that all who obeyed the Gospel

should enjoy, in this present life, all the wealth and luxuries that their hearts might lust after,—these things the Lord can and will bestow where they are necessary or will be productive of good—but the Lord, unquestionably, meant that all other things necessary to our final salvation, as well as our present existence, should be added; and, if he sees that poverty and tribulation are necessary for the accomplishment of this end, as a kind and wise Father he will “add” them.

There are some who seek counsel because they hope to prosper and become rich in the mammon of unrighteousness by it, and not with any desire to serve God or advance the interests of his kingdom; such men are generally disappointed, and the counsel does not result as they wished; because, riches would destroy such persons, and the object of the Gospel being to save, not to destroy, therefore the desired wealth is denied them. Others think they would have been in much better circumstances had they neglected to obey the counsel which has been given to them frequently; so, perhaps they might, and as a natural and inevitable result they would have been out of the Church and would have lost their salvation. How much would they, then, have gained? So thought a few of those who first gathered to Missouri, and who, in obedience to the Prophet's counsel, had left, or sold, their comfortable homes and flourishing farms to encounter great hardships and settle amongst a savage, though nominally civilized community, by whom they were driven forth, in the midst of a rigorous winter, without shelter, and almost without food or clothing, to seek refuge in the howling wilderness. But God sometimes blights our present prospects in order that we may be delivered from impending evil, or that we may obtain greater blessings. It is said that while the celebrated painter was putting the finishing touches to the scenes which decorate the dome of St. Paul's, he stepped back upon the platform to contemplate his work, until another step would have precipitated him to the pavement below. A fellow artist, perceiving his danger, and knowing that to speak would insure his destruction, flung his brush at the beautiful master-piece of art, and, by causing the artist to turn, in sudden anger, in the right direction, saved his life at the expense of his work. In like manner God saved the lives of his Saints—though by the instrumentality of an *enemy* instead of a friend—by permitting that enemy to destroy their works or the proceeds of their labors, in Missouri and Illinois, so that they might be compelled to go to that hiding-place prepared for them, where their lives might be preserved while the wicked were destroying each other. Of what benefit would their farms and houses be to them now, had they remained in the States until the-present time? It is easy to see, now, the wisdom and mercy of God's dealings with his Saints in these latter days, and the benefits they have, as a people, derived from continued obedience to counsel, although, at first, it did not appear to result in their temporal prosperity, but rather otherwise.

There are many who *begin* to obey the counsel of God's servants, but become weary after a while, and end by taking their own way, and then blame the Lord or his servants for their troubles and difficulties, when, had they continued to obey, success and prosperity would have attended their efforts. The blessing is only promised to those who endure to the end, and it is easy to see why. We have to make certain sacrifices to secure certain ends; but, if we become discouraged after making half the sacrifices and efforts necessary to secure the desired blessing, of course we are great losers. As a simple, yet

plain illustration, suppose two persons are engaged in playing a game of chess—the practised eye of a looker-on perceives that one of them, by certain moves and by sacrificing a few pieces, can gain such a position as will enable him to check-mate his adversary. But if, after giving away some of his pieces, he become frightened and discouraged, and, not seeing the ultimate advantage to be obtained, refuse to act any farther upon the counsel of his adviser, he has, of course, given his opponent a great advantage without any gain on his own part; whereas, by trustingly obeying the advice of one who knew better and could see farther than himself, he would have won the victory. Many, who would dislike to be called anything but Saints, are in this position. Some of them are yet in Missouri, some are in this country,—and they are losers, not through obeying counsel, but because they did not obey it to the end. Many such persons, when they find themselves thus involved in difficulties, will ask, and expect to receive, from the Elders of Israel such counsel as will enable them to extricate themselves from their embarrassments; but it is often impossible to do this. Some, who passed through the persecutions in Missouri, refused to follow the counsel of God's servants any longer, as the results had been, apparently, disastrous to them so far; but, had they still continued humble and obedient they might have been now sharing the peace and prosperity enjoyed by the Saints in their happy mountain home, instead of being in the midst of savage mobbers and contending armies.

The Saints should always remember that God sees not as man sees; that he does not willingly afflict his children, and that if he requires them to endure present privation and trial, it is that they may escape greater tribulations which would otherwise inevitably overtake them. If He deprives them of any present blessing, it is that he may bestow upon them greater and more glorious ones by-and-by, and that if counsel does not always result, immediately, as they had hoped and anticipated,—yet, if they will continue to faithfully and unwearyingly obey it, it will guide them into the celestial kingdoms of the Almighty, and lead them back into the presence of their Father and God, where they will enjoy a fulness of all those blessings which their hearts ever desired, and see abundant reason to rejoice that they had received and acted upon the counsel of God's servants.

ABSTRACT OF CORRESPONDENCE.

BRISTOL CONFERENCE.—Elder H. Luff, writing from South Moulton on the 18th inst., says:—"I am much pleased with the field of labor to which you have appointed me, and I hope, by the aid of the Spirit of the Lord, to do some good while I stay here. I have never felt better in my life than I do at the present time, in travelling among the Saints and proclaiming the words of life and truth to them, according to the best of my ability. I find there are many good, honest-hearted Saints here, and I long to see the day come for them to be gathered home to the land of Zion."

DURHAM CONFERENCE.—We have received a letter from Elder Samuel H. Hill, dated at Spennymore, on the 8th inst., from which we take the following extract:—"I feel well in body and spirits, and am glad that I have been

called on this mission. I find a great difference between this country and our mountain home, where we can worship God and none to molest us. Here we have the influence of the wicked to oppose us in all we do to roll the kingdom onward ; but the kingdom of our Lord will triumph over all other kingdoms. I have visited quite a number of the Saints in this District, and they all feel well and like doing all they can for the advancement of God's kingdom. I, also, feel to be one with them and with the Priesthood of God in doing all I can for the advancement of this great Work. There have been some few baptized since my arrival here, and there are still a few others inquiring after the truth. It is my desire and prayer that I may be a useful servant in the Lord's vineyard, do a good work here, and be obedient to those that are placed over us."

NEWCASTLE-ON-TYNE DISTRICT.—Elder M. F. Farnsworth, writing from Sunderland, on the 9th inst., says that the Gospel is gradually but steadily winning its way among the honest-hearted of his District ; baptisms have been frequent of late, and several more are about ready to enter into covenant with the Lord through that ordinance. Elder F. and the Priesthood associated with him are striving to do all in their power for the salvation of the people, and the Saints, generally, second his efforts.

ISLE OF MAN.—Elder Henry Walters, writing from Douglas, on the 23rd ult., says :—"I returned last night from the country, where I have been holding meetings and conversing with the people, who I find sociable and kind, generally, but much prejudiced against the Saints ; still I think some good will be done at Kirkpatrick. Brother Corkan's house is opened to hold meetings in during the winter, and his wife, although not in the Church, is very kind and much interested in our welfare. We have many Saints on the Island of the real sterling gold ; in some instances the gold has become dimmed, but I hope to see it burnished again and as bright as ever. I have labored, with considerable anxiety, to bear the olive branch of peace, and I thank God my Father, my conscience bearing me witness, I have endeavored to reflect the principles of our holy religion in my character and deportment. In my labor of love here, I have sown in tears ; I have faith to believe I shall yet reap in joy. There are several who believe in the Work, but their interests are so bound up in the world, that they are afraid to identify themselves with us, and are ashamed to be seen coming to our meeting-room. I have appointments to baptize three persons shortly ; and I feel grateful to my heavenly Father for these evidences of his blessings upon my labors. I feel well in spirit and rejoice in the privilege of doing good. It is my constant desire to be a blessing and comfort to the Saints, and to do good to the whole human family."

NEWS FROM HOME.

We have not been in receipt of our usual files of the *Deseret News* for some weeks, and have, therefore, been unable to favor our readers with any intelligence respecting the progress of events in that portion of the world ; we subjoin a few items, however, gleaned from the *News* of August 5th, which has just

come to hand. It is possible that the lack of paper may have something to do with the non-arrival of our regular Deseret exchanges, as we perceive a notice in this number of the *News* to the effect that the paper mill had been compelled to stop for want of water, and that unless it could be put into successful operation again speedily, the editor would be compelled to suspend the issue of his paper.

There had been quite a severe drouth in Iron County, and the people had been compelled, in some districts, to haul their water, for drinking and culinary purposes, a considerable distance. The opinion of farmers, generally, was, that there would not be over one-half of an average crop of grain raised in that vicinity this season.

While such a scarcity of water has been experienced in some settlements, in the neighboring ones, bordering on Iron and Washington Counties, there has been a most disastrous flood, occasioned by the bursting of a thunder cloud (an event of not unfrequent occurrence in those mountainous regions) on the head waters of Pine and Pinto Creeks, which did damage to the amount of several thousand dollars, and, which we regret to learn more than all the rest, swept away and drowned four children belonging to Mr. Isaac Allphin, of Pine Creek.

The 24th of July, the anniversary of the entrance of the Pioneers into the Valley of the Great Salt Lake, had been celebrated throughout the territory with great rejoicing, and without any accident or untoward incident to mar the festivities of the day.

We are pleased to see that the Hon. J. F. Kinney has been elected Delegate to Congress from Utah Territory by a *unanimous* vote. He had just returned from a tour through the Southern settlements, where he had been visiting, in company with the Hon. Geo. A. Smith, in order to become acquainted with the circumstances, wants and feelings of the people he is to represent. He proceeds on a northern tour with a similar object.

We extract the following items :—

FROM WASHINGTON COUNTY.—Late intelligence from Washington county represents that the growing cotton in all the settlements is very promising and an abundant crop is anticipated. The health of the people generally is represented as being good, and but very little sickness has prevailed there this season. At St. George, the thermometer had ranged, up to the middle of July, day after day, at a 100° in the shade—warm enough, certainly, for cotton raising or the production of anything requiring a hot climate for its growth and maturity, especially if there was plenty of water.

BEES.—A few days since we were favored with a view of as fine a specimen of honey as we ever saw, either in the eastern or western States, made in Springville, Utah county, by bees brought from Lower California, last winter or spring, by Messrs. J. Whitbeck and W. Roberts. These gentlemen are confident that bees will do as well in Utah as in California, the opinion that has prevailed heretofore to the contrary, notwithstanding. Mr. W. E. Dodge, and others, in Washington county, have also imported bees which are represented as doing remarkably well.

TREATY WITH THE INDIANS.—On Thursday, the 30th July, Governor Doty and General Connor, pursuant to previous arrangement, held a treaty with Pocatello, Sanpitch and other chiefs of the late hostile bands of Shoshones at Brigham city, which resulted in a peace arrangement between those bands and

the Government, the military and the citizens, which it is hoped will be permanent, and that the evils resulting from the long-continued state of warfare which has existed between those redskins and the whites will cease. Four of the chiefs or principal warriors of the Bannacks and Shoshones of the Snake River region, also, came to this city and had an interview with Governor Doty. They represent that they are in a suffering condition, desire peace with the whites and aid from the Government. Governor Doty and General Connor are to meet with them in five or six weeks, for the purpose of entering into a treaty of peace with them and with their neighbors the Shoshones.

MORE INDIANS KILLED.—By a despatch received here last night from Schell Creek, we learn that Capt. Smith, in command of the troops in that vicinity, had discovered a nest of Gosh-Utes, about twenty miles north of Schell Creek station, and killed twelve of them, only two escaping.

ACADEMY OF ARTS.—An institution, composed of the principal artists of the Territory, has been formed in Great Salt Lake City, under the title of the Deseret Academy of Arts. This society has for its object the extension of the various branches of the Fine Arts, by the establishment of a Public School and Museum of Art and Design. The society proposes, as fast as circumstances will permit, to open classes for teaching drawing, oil and water color painting, architectural, engineering and topographical drafting, sculpture, modelling, photography, &c.

C O R R E S P O N D E N C E .

ENGLAND.

SHEFFIELD DISTRICT.

Sheffield, Sept. 9, 1863.

President Cannon,

Dear Brother,—As you are aware, on the 20th of June I left Liverpool, after a very agreeable sojourn of several weeks with yourself and associates at the office, for the purpose of entering on the duties assigned me in this District. The Saints had been anxiously expecting me for some time, and, when I arrived, gave me a hearty welcome, and we soon began to form a very agreeable acquaintance with each other. Arriving at Bradford, I had the pleasure of meeting Elder George Swan. After remaining with him a few days, visiting several Branches that were in the vicinity of Bradford, attending to business matters, etc., I left for Goole, a Branch in the Hull Conference, and for the first time met with Elder John Nicholson, who had come for the purpose of piloting me through the Hull Conference; we had an excellent meeting with the Saints that evening. In the morning we took steamer for Hull, where we met with a

kind reception from the Saints of that Branch. During my stay we visited most of the Saints in the Conference, instructing them in the practical duties of their religion, and enjoyed ourselves very much. On the 4th of July I took leave of brother Nicholson and the Saints under his watch-care, and left them rejoicing in the Gospel.

I arrived at Sheffield, and was met at the station by Elder Henry C. Fowler, who gave me a hearty welcome. In company with brother Fowler I visited all the Branches in the Conference, and found those who had embraced the truth desirous of living up to it. Wherever we went we had excellent meetings, and a good spirit prevailed. On the 6th of August I left for Leeds, where I had the gratification of shaking hands with Elders Alfred Lee and Benjamin Stringam, who had just arrived from Zion, and had been appointed to labor in this District; they were enjoying good health, rejoiced that they had arrived at the field of their future labors, and were desirous of doing whatever lay in their power for the building up of the

Kingdom and the gathering of Israel to the peaceful vales of Ephraim.

I am happy to inform you that the Conferences are in a healthy condition, and matters are moving in the right direction throughout the District. The majority of the Saints are improving in good works, and are willing to do what is required of them. Still we have a few discontented ones to deal with, who are inclined to find fault with, and criticize everything which does not come up to their narrow standard. We have been endeavoring to shew such the folly of pursuing a course of this kind, and what the result will be if continued to be indulged in. In so doing we have endeavored to avoid harshness, and our labors have not been in vain.

During my recent visit through the Conferences I have been calling the attention of the Priesthood and Saints to the editorials that have lately appeared in the *Star* on Tithing. In conversing with the Saints upon this principle of the Gospel I discovered that many entertained the idea they were not required to pay a full Tithing, so I deemed it wisdom to have those articles publicly read in the meetings of the Saints, that all might know they had the privilege of complying with that principle. It has had a very good effect so far.

Our meeting places are pretty well attended by strangers, who listen attentively. We have been doing considerable out-door preaching, and the brethren have been treated with respect. There is a steady increase to the Church by baptisms, and our prospects for the future are bright. Financially, the District is in a healthy condition; there is no indebtedness on either of the Conferences that I am aware of; the Saints are desirous of keeping so, and still practically carry out the wise maxim of, "Pay as you go."

The travelling Elders who are at present in the District are laboring as follows:—Elders Alfred Lee and Geo. Swan in the Leeds Conference, Elders Benjamin Stringam and Henry C. Fowler in the Sheffield Conference, and Elder John Nicholson in the Hull Conference. These brethren are laboring with good success, doing a good work in their respective fields, and are united with me in all things. As for myself,

I am doing all the good that lies in my power, and as little harm as possible, and never felt happier in my life than I do at present.

Praying the Lord to bless you continually, in which the Travelling Elders join, I remain, your brother, in the Covenant,

JOSEPH BULL.

LAND'S END CONFERENCE.

12, Mount Street, Devonport,)
Sept. 19, 1863. }

President Cannon,

Dear Brother,—As we have lately been favored with a visit from Elder Halliday, our District President, a report of the same, and of our Conference, will, no doubt, be acceptable for insertion in the *Star*.

Our Conference, which was numerously attended, (although the rain descended in heavy showers during the greater portion of the day,) by Saints and strangers, was held in the spacious Temperance Hall, Fore Street, Devonport, on Sunday, the 30th ult., in the afternoon and evening. The Authorities of the Church and of the Eastern Mission were presented by President Halliday, and unanimously sustained, in the usual manner, by the Saints, and also by some of the friendly strangers who attended our meetings. Addresses were delivered by Elders Halliday, Dolten, and myself, and a representation given of the statistics and general condition of the Conference.

It was a time of rejoicing; and we felt a fresh stimulus from the visit of brother Halliday. The prospects are encouraging, and many strangers and enquirers attend our meetings.

One of the daily papers of the locality vouchsafed a garbled report of our proceedings; but you are aware it is proverbial that our outside friends find it extremely difficult to tell a straight story about us.

Brother Dolten and the local brethren are earnest and energetic in assisting me to sustain the great cause of Truth in this isolated and priest-ridden region of country.

I pray that the blessings of Heaven may attend our united efforts to build up and adorn the Kingdom of our God. I remain, yours, in the Gospel,

WILLIAM WILLES.

SUMMARY OF NEWS.

ENGLAND.—On the 21st of September, Mr. Mason, the Commissioner from the Confederate States of America to England, addressed a letter to Earl Russell informing him that he had been instructed, by his Government, to withdraw from London, his mission to the British Government having terminated. It is said Mr. Mason proceeds to France.

POLAND.—The insurrection in Poland is represented as rapidly extending. In the district of Dzwynogrod the peasants have broken out in open rebellion. They refused to pay taxes, and offered to the levying of the same an effective opposition. In the palatinate of Lublin the insurgents are daily increasing in numbers, and keep their ground in spite of the efforts of the Russian troops to dislodge them. The Cossack leaders in the Ukraine are making an effort to recover their ancient Republican form of Government. They have been negotiating with the Polish National Committee, and the result is that 60,000 horsemen are to be brought into the field to expel the Muscovites from Little Russia. A telegram from Odessa states that 48 reserve battalions have been called out to suppress this formidable demonstration. Revenge follows swiftly on outrages in Warsaw. Colonel Labouchine, who took an active part in the sacking of the Zamoyiski palaces, was stabbed immediately afterwards.

AMERICA.—Despatches from Charleston of the 7th Sept. announce the evacuation of Morris Island by the Confederates on the night of the 6th. The universal belief at Charleston is that Fort Sumter will be taken, but that Charleston will not be; and that, if the iron-clads once enter the harbor, they will never get out again. The Confederates have mounted at Charleston two 800-pounder Blakeley guns, with which they expect to do fearful execution to the monitors whenever they come within range. The *Richmond Examiner* says the Yankee troubles have not yet commenced, nor will commence until they get into the harbor. General Gilmore was erecting works to shell the city. He had mounted guns on Morris Island, one mile nearer Charleston. Admiral Dahlgreen had demanded the immediate surrender of Fort Sumter. General Beauregard replied that, if Admiral Dahlgreen took and held the fort, he could have it, but until then his demand was useless. The Federal fleet was still shelling Fort Moultrie, one of the magazines of which had exploded, and half the town of Moultrieville was burnt. Several hundred Federals in boats proceeded at dark and landed on the ruins of Sumter, but were met by the Confederates, and repulsed with the loss of sixty killed, wounded, and missing. The troops continue to leave New York. A great portion of them have been sent to reinforce the army of the Potomac. The number of Federal troops who have left New Orleans, it is supposed for Texas, amounts to 30,000 men. It is reported that General Lee has, within the past few days, received heavy reinforcements, and that he meditates another aggressive campaign. The weakness shown by the Confederates at Chattanooga and other points lends strength to this belief. A meeting has been held at Paola, Kansas, at which 3,000 armed men were present. The recall of the Kansas troops was urged, if the Government continued its offensive military system in Kansas. The proprietors of the *Baltimore Republican* have been sent South for publishing disloyal poetry. The draft is to be enforced in Ohio. The trade of New Orleans with Cairo, St. Louis, and the cities and towns of the Upper Mississippi, Missouri, and Ohio, has been declared free from military control. Mr. Charles Sumner, Chairman of the Committee of the Senate on Foreign Relations, in a long address at the Cooper's Institute, on Sept. 10th, on the foreign affairs of the Republic, denounced the conduct of the British Government in permitting the building of war steamers in British ports for the Confederates, and recognizing on the part of the South any belligerent rights upon the ocean. The British Government, he said, could not avoid the consequences of complicity with the pirate ships, and that liability was accumulating. He denounced the offer of French intervention. The remarks against France and England were loudly applauded.